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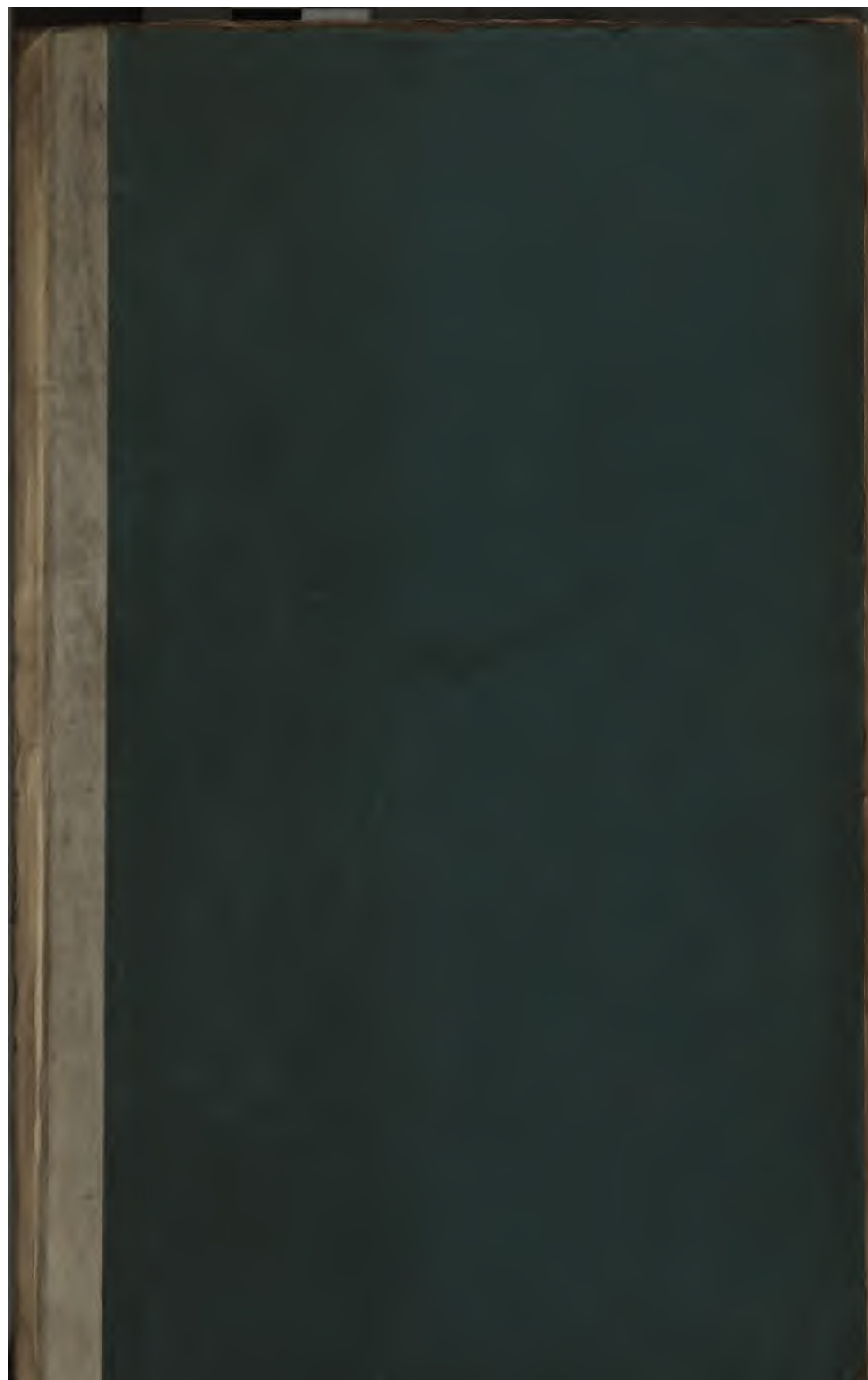
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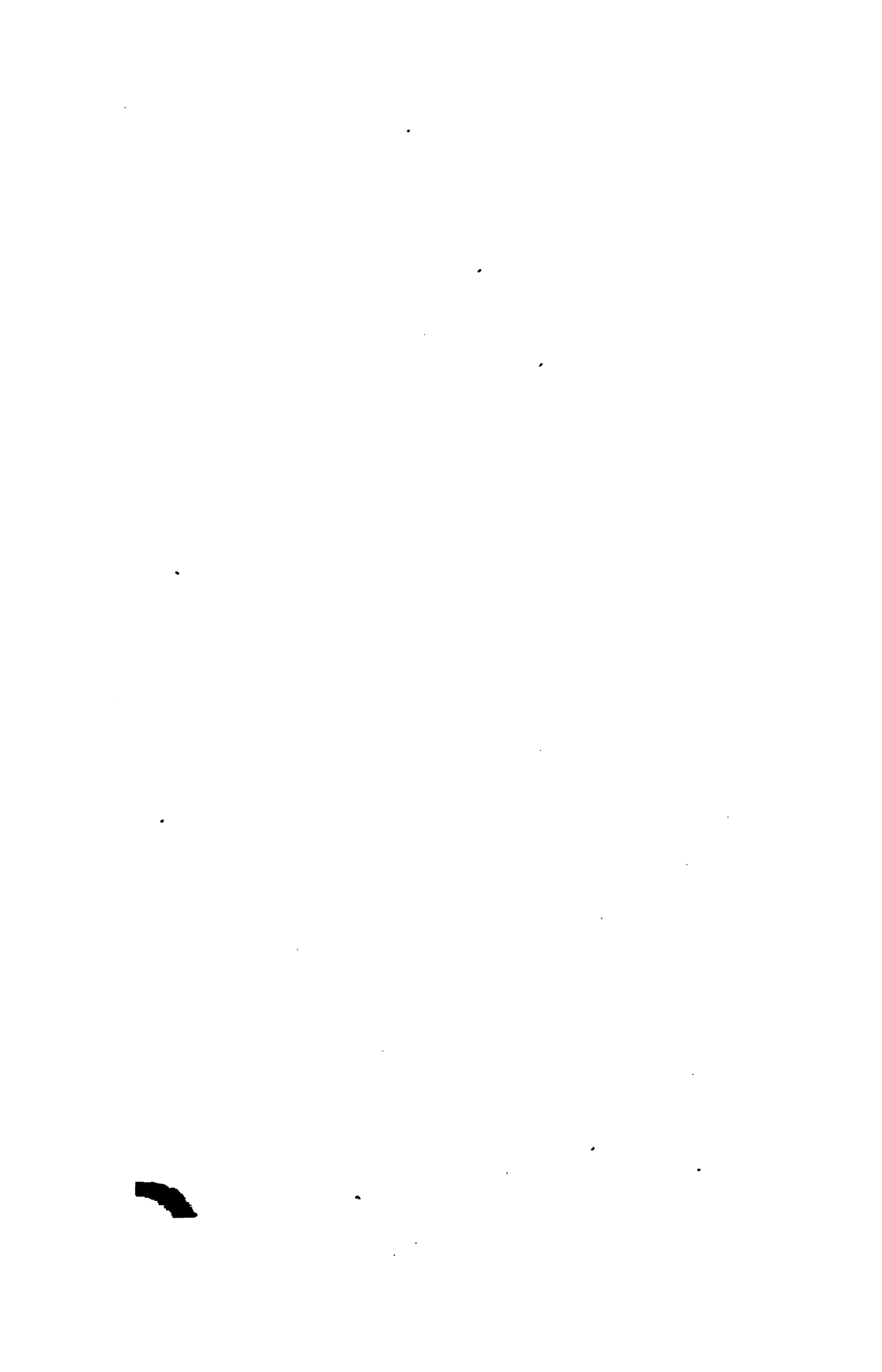
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A FULL
ACCOUNT
OF THE
Late Proceedings in Convocation
Relating to
Dr Clarke's Writings
about the TRINITY:

Containing True Copies of

- I. The Complaint of the *Lower-House*.
 - II. The Answer of the *Bishops*.
 - III. Their Message to the *Lower-House*, directing an *Extract* of Particulars.
 - IV. The *Extract* of Particulars laid before the *Bishops* by the *Lower-House*.
 - V. Dr Clarke's Paper delivered to the *Bishops*.
 - VI. The Resolution of the *Bishops* upon that Paper; which was Communicated to the *Lower-House*.
- Together with an Account of the Resolution of the *Lower-House* upon it.

With Some Short Remarks.

The Second Edition.

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Advertisement.

THE Proceedings in
Convocation, rela-
ting to Dr Clarke, ha-
ving made a great Noise in
the World, as well on ac-
count of his great Reputation,
as of the Controversy to which
they relate; and Imperfect Copies
of some Particulars of these
Proceedings, having been al-
ready Published and Disper-
sed;
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sed; One who had the Curiosity to procure a True Account of every thing as it passed, thinks it not improper that the World should now see the whole at one View.

He hopes that the Reverend Body, whose Complaint began these Proceedings, will not look on this Publication as an Injury, since it will rescue their Conduct from such Imperfect Misrepresentations, and serve to place their Zeal for the Church, in its true Light. And the Reverend Dr Clarke, He presumes, will have no reason to complain of it, since it contains an Exact
Copy

*Copy of what he delivered to
the Bishops, both with respect to
his own Opinion, and the Peace
of the Church.*



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THE
COMPLAINT

Of the *Lower-House*;

June 2. 1714

To His Grace the *Arch-Bishop* of *Canterbury*, and the *Lords*, the *Bishops* of the *Province* of *Canterbury*, in *Convocation* assembled,

The *Clergy* of the *Lower-House* of *Convocation* Humbly Represent,

THAT a Book hath of late been published and dispersed throughout this Province, Intituled, *The Scripture-Doctrine of the Trinity. In Three Parts. Wherein all the Texts in the New Testament relating to that Doctrine, and the Principal Passages* in

in the Liturgy of the Church of England are collected, compared, and explained. By Samuel Clarke, D. D. Rector of St James's Westminster, and Chaplain in Ordinary to Her Majesty; And several Defences thereof, by the same Author. Which Book and Defences do, in our Opinion, contain Assertions contrary to the Catholick Faith, as received and declared by this Reformed Church of England, concerning Three Persons of One Substance, Power and Eternity, in the Unity of the Godhead: And tending moreover to perplex the Minds of Men in the Solemn Acts of Worship, as directed by our Established Liturgy, to the great Grief and Scandal of pious and sober-minded Christians.

And whereas there are diverse Passages in the Book of Common-Prayer, and in the Thirty-nine Articles, which are directly opposed to such Heretical Assertions, We do
further

further represent to your Lordships, That, even these Passages have by the said Author been wrested with such Subtlety, as may both teach and tempt, the Unstable and Insincere to comply with the Laws, which require them to declare their unfeigned Assent and Consent to the said Book of Common-Prayer, and to subscribe to the said Articles, and nevertheless to retain and propagate the very Errours, which are most inconsistent with such their Declaration and Subscription.

It is with the utmost Concern that we behold these daring and dangerous Attempts, to subvert our Common Faith, to corrupt the Christian Worship, and to defeat the Church's main End in *agreeing upon her Articles*; namely, *The avoiding of Diversities of Opinions, and the establishing of Consent touching True Religion.*

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And

And We cannot therefore but think our selves bound, in Duty to God and his Church, in Discharge of the weighty Trust reposed in Us as Members of this Synod, and in Charity to the Souls committed to our Care, most earnestly to beseech your Lordships to take the Premises into your Serious and Godly Consideration ; Assuring your Lordships of our most Dutiful and Ready Concurrence in any proper Methods, which may effectually put a Stop to this growing Mischief, and remove from our selves the Reproach, which our Silence on so important an Occasion might justly bring upon Us.

THE

(II)

THE
ANSWER

OF THE

Bishops.

THE Bishops highly approve the Zeal of the Lower-House for the Preservation of the Catholick Faith, expressed in their Representation, laid before this House the last Session ; wherein they declare their Concern for the great Scandal given to Pious and Sober-minded Christians, by some Books lately published by Dr *Clarke*, and their Apprehension of the Mischiefs and dangerous Consequences that may ensue

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there.

(12)

thereupon. The Bishops think the Lower-House had juſt Reason for ſuch their Complaint, and will take it into their Conſideration what is proper to do on this Occaſion.



Their

*Their MESSAG E to the
Lower-House, directing an
Extract of Particulars out of
the Books complain'd of.*

THE Bishops having taken in-
to their Consideration what is
proper to be done in relation to the
Book, and several Defenses thereof,
complained of by the Lower-House
on the 2d of this Instant *June*, do
think it proper that (for the clearer
Proceeding of the Convocation in this
Matter) an Extract should be made
of those Passages in the said Books,
which give greatest Offense and are
most liable to Censure. And they do
recommend it to the Lower-House,
that

The **EXTRACT** *of*
PARTICULARS *laid be-*
fore the **Bishops,** *by the*
Lower-House.

May it please your Grace and your Lordships.

THE Lower-House, in pursu-
 ance of what your Lordships
 were pleased to recommend to them
 in your Paper of the 12th Instant,
 have extracted some Passages out of
Dr Clarke's Scripture-Doctrine of the
Trinity, and the *Defenses* thereof,
 and have disposed the *Extract* they
 have made under the following Heads,
 with a distinct Regard to the several
 Matters of Complaint, contain'd in
 their late Representation.

I. Affir-

I. Assertions contrary to the Catholic Faith, as received and declared by this Reformed Church of *England*, concerning Three Persons of One Substance, Power and Eternity, in the Unity of the Godhead.

Scripture-Doctrine of the Trinity, pag. 465. lin. 2.

“ If it [*i. e.* the Word, *Quoniam*,
“ which we translate of *One Substance*
“ *with the Father*] be understood to
“ signify — *One Individual Sub-*
“ *stance*, this will be properly —
“ *One Subsistence*, or *One Person* only.

Letter to Dr Wells, pag. 47. l. 10.

“ Now this, I say, [*viz.* *That in*
“ *the Godhead there are Three Persons*
“ *of the same Divine Individual Es-*
“ *sence*] is an express Contradiction in
“ the very Terms.

Answer

Answer to the Author of some Considerations, p. 224. l. 12.

“ If the Father, the Son, and the Holy Spirit, be conceived to be All but *One Individual Being*; it follows of necessity, that the Son and Holy Spirit have *no Being* at all.

Ibid. pag. 289. lin. 8.

“ That *Two Persons* should be *One Being*, is (I think) a manifest Contradiction.

Ibid. pag. 297. lin. 4.

“ This [*viz. That the Father and Son are Both but One and the Same Individual Being*] I think, is an express Contradiction.

N. B. That the Words *Essence*, *Being*, and *Substance*, are used by this Author as equivalent Terms, *vid. Scripture-Doctrine*, pag. 243. lin. 1 and

and 9. pag. 270 § XII. lin. 2. pag
272. lin. 2. pag. 289 § XIX. lin. 2.
pag. 342 § XL. lin. 2. pag. 350 §
XLI. lin. 2. pag. 372. § LI. lin. 3.
p. 373. lin. 19.

*Answer to the Author of some Con-
siderations, p. 229. l. 9.*

Scripture-Doctrine, p. 429. l. 10.

“ There are not— Three Eternal
“ Persons.

Ibid. lin. 17. “ There are not—
“ Three Uncreated Persons.

Ibid. lin. penult. “ There are not
“ —Three Almighty Persons.

II. Passages tending to perplex the
Minds of Men in the Solemn Acts of
Worship, as directed by our Establi-
shed Liturgy.

All the Passages before-cited have,
in Our Opinion, this Tendency :
More particularly those whereby the
Author

Author pretends to explain some Expressions in the *Nicene* and *Athanasian* Creeds, which are Parts of our Divine Service.

Of the like Tendency are his Comments [*Scripture-Doctrine*, Part III. Chap. II. pag. 415, &c.] upon divers other Expressions in the said Creeds, in the Doxology, Litany, Collects, and other Offices of Devotion. In which the Church manifestly intends the Worship of the Trinity in Unity, and ascribes one and the same Glory to the Three Persons, without any Difference or Inequality.

But the most Offensive Passage under this Head seems to be in pag. 476 of the said Book : Where having first connected the proper Preface for *Trinity-Sunday* with the Words, O Lord [*Holy Father*] Al-

mighty, Everlasting God, without taking notice that the Words [*Holy Father*] are expressly order'd to be omitted on that Day,

He afterwards asserts, that the first, obvious, natural and grammatical Sound of the whole Sentence, is, that the *Person of the Father* is not *One Only Person*, but *Three Persons*. Which Proceeding of this Author is not only a manifest and gross Misrepresentation of this particular Form of Devotion; but tendeth greatly to perplex the Minds of Men in the Use of it, by insinuating, that whilst they are here acknowledging the *One God* to be *Not One Only Person*, but *Three Persons* in One Substance, they are all the while addressing themselves to the *Person* of the *Father* singly, and absurdly declaring *Him* to be *Not One Only Person*, but *Three Persons*.

III. Passages in the Liturgy and XXXIX Articles, wrested by Dr Clarke in such Manner as is complain'd of in the Representation.

For these we refer to the whole Second Chapter of Part III. of the *Scripture Doctrine of the Trinity*, Compar'd with Page 24 and 25 of the *Introduction*. In the said Second Chapter, He explains many Passages in the Liturgy and Articles, in a Sense directly contrary to the known Sense of the Church; and in the *Introduction* He desires it may be observed, that he gives his Assent to the Forms by Law appointed in That Sense Only, wherein He himself hath explained them.

The Lower-House are perswaded, the foregoing Extract does fully support their Representation.

But moreover we beg leave to observe,

observe, that the Offence given by the Books complain'd of, seems to Us to arise not only from such particular Parts and Passages thereof as are before-cited, but from the general Drift and Design of the whole; the said Books, in our Opinion, tending to nothing less, than to substitute the Author's private Conceits, and arbitrary Interpretations of Scripture, in the Room of those Catholic Doctrines, which the Church professes and maintains, as warranted both by Scripture and Antiquity.

Exhib. 23. Junii. 1714.

Joh. London Commissari

RE-

REMARKS.

SOME may be apt to observe that throughout this *Extract*, and the former *Representation*, there is no Complaint, either that *any* of those numerous Texts of the New Testament cited by Dr. Clarke in the First Part of his *Scripture-Doctrine* are misrepresented; or that *any* of the *Propositions* laid down in his *Second Part* are false in themselves: nay, that the *Catholick Faith*, considered as such, is not the Subject of the present Concern of the *Lower-House*; but the *Catholick Faith as received and declared by this Reformed Church of England*; and the *Catholick Doctrines which the Church professeth, and maintains, as warranted both by Scripture and Antiquity*; but not the *Doctrines so warranted, distinct from such Profession of the Church*. But this will be no Surprize to any, but such as think that *Establishment* is no certain Mark of *Truth*; and that *Humane Authority* in Religion is not *Incontestable*; and that Matters settled for many Years, by Men in Power, are not to be always left Sacred and untouch'd.

Others

Others may wonder at the mention of *this Reformed Church*, in the present Question ; under Pretence that it happens, in this particular Point, that the *Doctrine* here fixed upon this Church belongs not at all to it, as *Reformed* ; but is enjoyed by it in common with the *Unreformed Church of Rome* ; to whose *Scholastic Writers* the Establishment of those Terms, and *Language*, in which only it is here allowed to be expressed, is entirely owing ; being utterly, as they say, unheard of, and unknown, in the first Ages of Christianity. But these again are such as fondly imagine that the *Church*, considered as *Reformed*, is wholly founded on that Principle of sending all *Christians* to the *Scriptures*, and not to her *self*, or any *Humane Authority*, for a *Rule of Faith* or *Practice*. No wonder, if such as these should be surpriz'd at this ; or at a *Protestant Synod's* Complaint of the *Doctor's Interpretations* of Scripture, as of his own *Private Conceits*, and *Arbitrary Interpretations* ; when such Persons are not ashamed often to profess that *Protestantism* could never so much as have been in Being, but by departing from the Publick Interpretations, and *Doctrines*, of a *Vast Church*, in a long continued Possession ; and by having recourse to private Interpretations, with the best Helps that Learning and Integrity afforded. They

To the same purpose, They urge that the Interpretations of *Scripture* made use of by the first Patrons of this *Reformed Church* were, at the Time of the *Reformation*, styl'd by their Adversaries *Private Conceits*, and *Arbitrary Interpretations*; and complain'd of, as *substituted in the room of those Catholick Doctrines which the then Church professed and maintain'd*: But that the *Reformers* thought it a good Answer, that *no Church was infallible*, that the *Scripture was the Rule for every one to go by*; and that there was no Way of understanding that, but the Way of *Private Judgment*, supported by the best Assistances. They pretend that the only consistent Reply to this is, that this was only the great and hasty Zeal of the *Reformers*; but that they did not consider of what fatal Consequence it was, to destroy the *Infallibility* of one Church, without setting up another, with the same Authority, in it's Stead; that the *Reformed Church* having by Degrees settled every thing upon the best Grounds possible, no use of *Judgement* was from that time left to any of its Members; and that when once the *Private Conceits* and *Arbitrary Interpretations* of our *Reformers* came to be Established, they presently became,

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at least in some Instances, *Publick Interpretations*, and *Catholick Doctrines*, no more to be contested. And therefore when it is asked by many, Where would the Peace of the *Church* be, if any Persons, (besides themselves,) be allowed to suppose any Proposition, or Interpretation, to be wrong, which that hath received, and maintained? These Persons answer, by asking, Where would this *Reformed Church* it self have been, without sending all its Members, even with their own Private *Judgments*, (or *Conceits*, if you please) from the *Church* to the *Scriptures*?

But however this be, There are those, I find, who think that it deserved *Thanks* rather than Censure from this *Reverend Body*, to attempt to reconcile the several differing Expressions, in our *publick Offices*, to one another; and to shew in how good a Sense they may all be taken; that this was so far from tending to distract the Minds of Men in Worship, that without some such Method (on one Side, or other) they must remain for ever *distracted*. — But these again are such as do not consider how tenacious Men think they should be of every Expression, that hath

hath been once fix'd to a more than ordinary mysterious and solemn Sense ; and that all such *Interpretations* and *Explications* tend to draw aside the Minds of Men from patiently and humbly acquiescing in what is laid upon them by their Ecclesiastical Superiors.

Lastly, They pretend to urge that Dr Clarke produceth many of the plainest Expressions of our *Church* it self, in his own Favour, which it is impossible to understand in the contrary way ; that He perpetually cites many of our own principal, and most famous Divines, as agreeing with him in those *Interpretations* of *Scripture*, which are most objected against, and in those *Premises* from which his *Conclusions* inevitably follow ; and, what is more, that He hath alledged a great Number of the very *first Writers* of *Christianity*, who agree with him in those *Interpretations*, and quoted the most undeniable, and plainest Passages out of them, for all the principal Branches of His Opinion ; many more in Number, and plainer in Expression, than can possibly be produced against Him : And upon these accounts, they pretend to think it whol-

ly unaccountable, as well as unparallel'd, that *Opinions*, and *Interpretations*, thus back'd, shou'd be represented under the contemptuous Notion of *Private Conceits*, and *Arbitrary Interpretations*.

But I only mention these, as the Observations of some Persons, to whom it is very difficult to give a *Reply* that will satisfy them, till they become more dispos'd to give up their Understandings to their *Superiours*.

Soon after this *Extract* was delivered to the *Bishops*, as I am inform'd the Dr. drew up, what he thought an *Answer* to every Branch of it; which he communicated to several of them. But as I know no way of procuring a Copy of it, the World must be without it, unless He himself shall (as is much to be desired,) judge it proper to publish it.

One thing there is, which seems to some to press close, tho' not upon his Case, yet upon his Personal Conduct; and that is, His *Subscription*, and Declaration of *Assent* and *Consent*, whilst he holds Opinions supposed to be contrary to the *Declarations* of the *Church*. He hath himself given an Account of

of this in his Answer to Mr. Nelson. How satisfactory, every one that reads it must judge. His Friends, I find, think they sufficiently defend him these following ways. 1. They argue, that supposing him, when he at first subscribed the *Liturgy* and *Articles*, not to have differed at all from what is here taken to be the *Doctrine* of the *Church*, then all must allow his Subscription to be Honest and Sincere; and that supposing him afterwards by Consideration to have changed his Mind, it is so far from being dishonest, that it is the height of *Integrity* to lay his present Thoughts openly before the World, for his Superiors to judge whether they think fit to tolerate them, or not. 2. That supposing Him to be of the same Mind when he first subscribed, which he hath now declared, His Subscription could not affect His Honesty, because He was fully perswaded that all the most plain and most intelligible Expressions in our *Church-Service*, relating to this Point, are manifestly on His Side; and because it cannot be accounted dishonest to endeavour, in the Case of such a Difference of Expressions, to interpret the obscure, and the less intelligible, by the plain ones, whose meaning is certain. 3. They alledge that this was the Case of *Arch-Bishop Laud*,

Land, and *Bishop Bull*, with respect to the *Arminian Doctrines*. 4. They offer to maintain that this must be the Case of all the most *Orthodox* of his *Adversaries* themselves; nay, they pretend to be ready to shew that the difficulty is greater on *Their Side* than on *His*; and that it is next to impossible for *them* to reconcile what they profess to be their Doctrine, with many of the plainest Expressions in the *Creeeds*, and *Service*, of our *Church*. 5. That supposing the *Church* at first to have made use of such a Variety of Expressions upon this Subject, it cannot be dishonest for Men of differing Notions to *Subscribe*, in this Case, any more than in others, untill some *Authentick Act* be solemnly and regularly pass'd, to declare whether the *Plainest*, and most *Antient* Expressions shall yield to the more *Obscure and Modern*; or whether the Sense of *these* shall be conformed to the *others*. 6. They aver that this is the Case, in some Instance or other, of *every Conforming Clergyman* in *England*, who subscribes with any Thought or Consideration of what He is about. 7. That, therefore, there can be no Danger from such Precedents, unless it be dangerous that Men should be Encouraged to endeavour to put some fixt and determinate

nate Sense, (the best they can,) upon the Offices and Declarations, they are to subscribe, making the plainest, and clearest Expressions their Rule to go by, in dubious Cases, which, they argue, cannot be dishonest, till some *Authentick Act* hath plainly declared against it. After this manner, They please themselves in defending Him, and in Him all the *conforming Clergy* (who in some Point or other are in much the same Case) from the Imputation of Dishonesty, or Disingenuity, in their Subscription. With what Justice I do not determine.

The Noise of this Affair before the *Convocation*, now increasing in the World; Dr *Clarke* gave in the following Paper to the *Bishops*, hoping, without doubt, that it might well pass for a Demonstration, that He regarded the *Peace* of the Church, next to his own *Innocence* and Integrity; and that he was ready to do all that he could with a safe Conscience, for the Sake of it.

Dr.

Dr. C L A R K E's

P A P E R

Deliver'd to the *Bishops*.

*Concerning the Eternity of the
Son and Holy Spirit.*

MY Opinion is, That the Son of God was Eternally begotten by the Eternal Incomprehensible *Power* and *Will* of the Father; and that the Holy Spirit was likewise Eternally derived from the Father, by, or through the Son, according to the Eternal Incomprehensible *Power* and *Will* of the Father.

Cont-

Concerning Preaching.

Before my Book, Intitul'd, *The Scripture-Doctrine* &c. was Publish'd, I did indeed Preach two or three Sermons upon this Subject; but since the Book was Publish'd, I have never Preached upon this Subject: And, (because I think it not fair to propose particular Opinions, when there is not Liberty of Answering,) I am willing to promise (as indeed I intended) not to preach any more on this Subject.

Concerning Writing.

I do not intend to write any more concerning the Doctrine of the *Trinity*: But if I shall fail herein, and write any thing hereafter, upon that Subject, contrary to the Doctrine of the Church of *England*, I do hereby willingly submit my self to any
E such

such Censure, as my Superiors shall think fit to pass upon me.

And whereas it has been confidently reported, That the *Athanasian* Creed, and the 3^d and 4th Petitions of the *Litany*, have been omitted in my Church, by my Direction, I do hereby declare, That the 3^d and 4th Petitions of the *Litany* have never been omitted at all, as far as I know; and that the *Athanasian* Creed was never omitted at Eleven a Clock Prayers, but at the Early Prayers only, for brevity sake, at the discretion of the Curate, and not by my Appointment.

As to my Private Conversation, I am not conscious to my self, that I have given any just Occasion for those Reports which have been spread concerning me, with relation to this Controversy.

I am sorry that what I sincerely intended for the Honour and Glory of God, and so to Explain this great Mystery, as to avoid the Heresies in both Extreames, should have given any Offence to this *Synod*, and particularly to my Lords the Bishops. I hope my Behaviour for the time to come, with relation hereunto, will be such, as to prevent any future Complaint against me.

Besides this Paper, it is known that the Dr immediately drew up a *second*, in which (to prevent all possible Mistake, and to explain more clearly what He had before drawn up in haste,) He declared, that his Opinion, delivered in the *former Paper*, was not different from what He had before profess'd and maintain'd in his Books; and that He desired it might be understood, and not as any sort of *Retraction* of any thing He had before written; And that, as to that *Part* of the said *Paper*, which relates to his writing upoh this Subject, it was not his Design to lay Himself under an absolute Obligation not to write again, (which He judg'd, it would be criminal and dishonest to do) but only to express his *Intention* (as He had done before this, in his last Book,) not to write any more on this Subject, unless some new, and justifiable Occasion, should make it a Point of Conscience, and Honesty so to do. This *second Paper* I am inform'd, He conveyed to the *Bishop* of *London* His Diocesan; who very readily received it. After this, the *Bishops* presently came to the following Resolution.

The

The Bishops RESOLUTION*July 5th, 1714, upon the Delivery of the foregoing Paper.*

WE having received a Paper subscribed by *Dr Clarke*, containing a Declaration of his Opinion concerning the Eternity of the Son and Holy Spirit, together with an Account of his Conduct for the time past, and Intentions for the time to come; which Paper we have ordered to be entred in the Acts of this House, and to be communicated to the Lower-House, do think fit to proceed no farther upon the Extract laid before us by the Lower-House.

The

THis Resolution, together with
Dr Clarke's Paper, being com-
 municated to the *Lower-House*, and
 read in it, They came to this De-
 termination, That *Dr Clarke* ha-
 ving **NOT RETRACTED**
 any of his Opinions which gave oc-
 casion to their first Complaint, They
 could not esteem His Paper *Satisfac-*
tory.

They expected, it appears, an
 immediate and plain *Recantation*.
 But finding *nothing* of this in the
Paper; nor so much as any abso-
 lute, or *binding Promise* not to write
 upon the same Subject; They did
 not think fit to accept as Satisfac-
 tory, all that the *Dr* thought con-
 sistent with his Honour and Con-
 science to offer them; or to agree
 with

with the *Bishops*, who, not out of any want of *Zeal*, (as appears from their *first Answer*) but, without doubt, from a further consideration of the Merits of the Cause, were willing to acquiesce in the Declaration he made of his Regard for the Peace of the *Church*, express'd in as ample Words, most People think, as any *Honest Man* in his Circumstances could possibly consent to make use of.

One Thing more I shall mention, because I have heard it frequently affirm'd by his *Friends* in Conversation, *viz.* that no Person is less attach'd to his own Opinions; or more truly dispos'd to hear what can be oppos'd to them, than *He* is; and that *He* is very willing and ready, to enter into the most *serious Debates*, both for his own Instruction, and for the further settling of so important a *Subject*, with any such of his *Brethren*, as may be deputed

... for that reason, to a
Friend Body, who are still offend
at Him; (if they shall think Him
worthy of such an Honour;) or with
any other Learned Persons: Though
they think, He ought to except in
at publish *Advertisements* about *Co*
ferences which never were, and *Tri*
umphs which never existed, but
Imagination.

F I N I S.

deputed, for that Purpose, by that *Reverend Body* who are still offended at Him ; (if they shall think Him worthy of such an Honour ;) or with any other Learned Persons : Though, they think, He ought to except such as publish *Advertisements* about *Conferences* which never were, and *Triumphs* which never existed, but in *Imagination*.

F I N I S.



